

## PENITENTIAL PRAYER

BY MOSES IBN EZRA  
(1070 - 1139)

*Sleepless, upon my bed the hours I number,  
And, rising, seek the house of God, while slumber  
Lies heavy on men's eyes, and dreams encumber  
Their souls in visions of the night.*

*In sin and folly passed my early years,  
Wherefore I am ashamed, and life's arrears  
Now strive to pay, the while my bitter tears  
Have been my food by day and night.*

*Short is man's life, and full care and sorrow;  
This way and that he turns some ease to borrow,  
Like to a flower he blooms, and on the morrow  
Is gone—a vision of the night.*

*My youth wanes like a shadow that is cast,  
Swifter than eagle's wings my years fly past,  
And I remember not my gladness past,  
Either by day or yet by night.*

*Proclaim we then a fast, a holy day,  
Make pure our hearts from sin, God's will obey,  
And unto Him, with humbled spirit, pray  
Unceasingly, by day and night.*

*May we yet hear His words: "Thou art my own,  
My grace is thine, the shelter of My throne,  
For I am thy Redeemer, I alone;  
Endure but patiently this night"!*

TRANSLATED BY ALICE LUCAS

AN 18TH CENTURY INSCRIBED  
SHOFAR FROM THE COLLECTION  
OF THE JEWISH MUSEUM

### CONTINUING IN THIS ISSUE:

## DR. ISRAEL H. LEVINTHAL'S MEMOIRS

# ***JOIN THE BANDWAGON!***

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# Brooklyn Jewish Center Review

Vol. XXXVIII

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No. 1

## CONTEMPORARY SOVIET ANTI-SEMITISM

IT IS always a matter of bewilderment that any Jew can be a communist, or, if not affiliated with the party, can retain a feeling of sympathy for the practices of the Soviet regime.

The communist philosophy is in fundamental conflict with every tenet of Judaism. Its theological basis—as much a part of the entire creed as its economic and political thesis—denies the existence of God. Communism negates the importance of the individual in relation to society and makes him but a tool for governmental use, whereas Judaism stresses the values of the individual as having been made in the image of God.

So much for theory. The practices of the Soviet government offend in equal measure against Jews. The gloss which the present rulers of Russia seek to place upon the record is shown by the specifics of this record to be completely false. Krushchev's contemporary denial of anti-Semitism and his belated blaming of Stalin for past anti-Semitic programs do not obscure the facts of history. The steady and unrelenting series of restrictions imposed upon Jewish life in Russia and among the satellites proves too conclusively the existence of an underlying purpose to enable Khrushchev, so long a power in Soviet councils, now to absolve himself and his cohorts from responsibility.

The conclusions and judgments of the American rabbis upon their recent visit to the Soviet Union have but confirmed impressions long held in this country concerning the status of Jews and the disappearing vitality of Russian Jewish life. To all intents and purposes there is, except among the nearly extinct older generation, no Jewish life as such. Syna-

gogues, where they have been permitted to remain unmolested, are virtually empty. The Hebrew language is as unknown to the younger generation as Hottentot. No religious instruction is given to the youth. Yiddish literature died at the source with the violent purging of Yiddish writers. In fine, the same Russia, which in former generations saw the flowering of individual geniuses such as Sholom Aleichem, Peretz, Mendele Mocher Sefarim, is today an arid desert in the fields of Jewish culture. The great communities of Vilna, Kovno, Warsaw and other centers of Jewish contribution to spiritual values, have passed from the world scene and, what is perhaps even sadder, give no promise of fruit in the future.

With the exception of the minimal fringe of Jews represented by the Council of American Judaism, all Jews have a sense of pride in, and hope for, the well-being of the State of Israel. It is a completely natural and laudable feeling of spiritual affinity for that young country, engendered out of the well-springs of our people's history. When, therefore, the Soviet government makes a direct attack upon Israel in any manner detrimental to that country, a Jew should feel outraged. More particularly is this true when such an assault has American implications. Thus "The Great Soviet Encyclopedia," recently published by decree of the Soviet Council of Ministers, charges that Britain and the United States provoked the 1948 war between Israel and the Arab states. This document charges further that Israel is but a colony for Britain, existing only as a strategic base to be used in a war of aggression. The Israeli government is

described as a reactionary group aiming to silence all internal democratic forces in order to oppress the Jewish working masses and the Arab minority. The Arabs, it is asserted, are deprived of all political and economic rights.

The utter and mendacious falsity of this diatribe is self-evident. Nevertheless, it is importantly harmful in two ways. The Soviet masses will be affected by it, with a consequent and concomitant engendering of further anti-Semitic attitudes. Here in America, the professional anti-Semites will find in it an additional source of material for their campaigns.

And yet, sadly enough, there will probably still be Jews who can find it in their consciences to be not only apologists for, but affiliates of the vicious Soviet system and communist creed. Fortunately, they are but few in number. To them, their Jewishness is merely the accident of birth. The rest of us can see them go their own way—their own wrong way—with no sense of loss.

WILLIAM I. SIEGEL.

## A GOOD DEED FOR ISRAEL

WE HAVE so frequently utilized these columns in criticism of our State Department's policies in regard to Israel that it is pleasant to make acknowledgment of one project sponsored by the State Department which will be greatly beneficial to the Israeli people.

It is now proposed by our government to spend 3½ million dollars in Israeli pounds on 44 humanitarian, scientific and cultural developments in Israel.

(Continued on page 4)

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# "JUST BETWEEN OURSELVES"

"וְעַתָּה נִתְּנָה לָנוּ"

*An Intimate Chat Between Rabbi and Reader*

## THE JUDGMENT DAYS

**R**OSH HASHANAH, the Rabbis remind us, commemorates the creation of the world. According to the teachings of these sages, God only started the work of creation—"all that He fashioned is still not completed." It is for us to complete it. In that sense, we are "co-workers with the Holy One, blessed be He."

On Rosh Hashonah, man stands in judgment concerning his relationship to others, and he is judged by the extent of his failure in perfecting this world of ours.

All that we need to do is to look about us to realize how miserably man has failed in this God-assigned task, and how much all nations and all mankind need a Rosh Hashonah, a day of reckoning and judgment. What a better world this would be if the message of Rosh Hashonah would be universally accepted.

To us Jews, this day of judgment has an added meaning. We are part of the world, and we share in the responsibility of achieving the world's perfection. But

we also have a special task in perfecting our own Jewish life. We have witnessed the miracle of the creation of the State of Israel. But there is so much for us yet to do to perfect the miracle, to endow Israel with strength and safety, with peace and happiness. As Jews, we stand before judgment, and we must take stock of what we did and what we failed to do.

We must also take reckoning of our work in perfecting our spiritual and cultural life in our own community and in all America. We have witnessed a slight awakening on the part of the American

Jew to make of his religion a vital and dynamic force in his life and in the life of his children. But how much there is still to do to transform that awakening into a blessed influence over the life of all American Jewry!

It is our fervent prayer that we Jews, and all mankind, may be inspired to make good use of the message of this solemn season, so that it may bring nearer the happy day when all our hopes and prayers will be realized.

May this New Year bring to all of us the Divine blessings which shall enrich our lives and make them sources of blessedness for our people and for all mankind.

*Israel H. Perithal*

## TWO RUSSIAN YIDDISH WRITERS "REHABILITATED"

**P**ERETZ MARKISH and Itzik Feffer, two of Soviet Russia's outstanding Yiddish writers, who disappeared in 1948 and were executed, have been posthumously rehabilitated in the pages of *Literaturnaya Gazeta*, Russia's top literary journal.

The magazine printed six of Markish's poems, translated into Russian, and a preface to his work which lauded Feffer as the discoverer of Markish's talent. While nothing definite was stated as to their disappearance and death, the practice of giving favorable publicity is, in Russia often a means of clearing persons who have been disgraced or have been allowed to be forgotten.

The six poems were highly praised in a foreword by Nikolai Tikhonov, a leading Soviet poet, as having "poetic force and genuine high emotion." The poems, he said, were marked by "great characters, civic inspiration and strong intonation." Tikhonov also reminisced about conversations held with Markish in the last years of World War II.

Both Feffer and Markish were arrested by the secret police in the last years of Stalin's reign. There has never been any public confirmation of their execution.

Itzik Feffer, and a prominent Soviet Union Yiddish actor named Michoels, were in New York during the war years on a goodwill mission to the United States in behalf of the Russian war effort and collected large sums of money for their country. It is recalled by those who met Feffer that he spoke with pride of his position in the Soviet Union. He said that his daughter intended to study medicine, and unlike some medical students here, who found difficulty entering medical schools because they were Jews, his daughter would find no obstacles, and would even receive a subsidy from the government. He himself, he related, was given every opportunity for creative work and passed his summers in a *dacha*, or country home.

Following this visit to America he returned home—and to his death.

## A GOOD DEED

*(Continued from page 3)*

The funds have been built up over the past four years through the purchase in the U. S. A. of books and magazines for shipment to Israel, the payments being made in pounds and exchanged for dollars by the American government. In effect, the 3½ million dollars is a gift by the U. S. A. to the people of Israel. Among the beneficiaries of this fund will be orphanages, Israeli universities and archaeological researches.

Much credit for this valuable result is due to Mr. Bernard Katz of New York, who negotiated the matter for the State Department.

W. I. S.

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IN AN earlier part of these reminiscences I recalled the personalities and events of my early childhood which greatly influenced me in choosing the rabbinate as my life career and developed a love for and an appreciation of the art of preaching. I want now to record the Jewish life in my home city of Philadelphia, in those days of my childhood and boyhood more than a half a century ago.

It is strange how vividly such early memories come back to one. And the older one gets the more does the mind insist on recalling the past. When we are young, we live in the future, in dreams and hopes of what is to be. When we begin to feel the approach of old age the process is reversed. Instead of living in the future we instinctively relive the past. The wise Rabbi tells us: *Ben shishim l'siknab*, "At sixty one reaches old age"; *ben shivim l'sevab*, "at seventy, the hoary head." But the Hebrew expressions are much more meaningful. One does not always become an old man at sixty. The Rabbi does not say, "at sixty one is a *zaken*, an old man." He says, "at sixty *l'ziknab*, one goes towards old age." And so, too, "at seventy *l'sevab*, one goes towards the hoary head." We may still cling to youth, and even at times, deceive ourselves into believing that we are yet young. But these memories of the past, which begin to force their attention upon us, are ample proof that we are going *l'ziknab*, towards old age.

The earliest recollections that I have are of the *cheder*, the Hebrew school which I attended. There was already in those early years a *Talmud Torah*, a community Hebrew school, which my sainted father, of blessed memory, succeeded in founding. It was situated as I recall on Catharine near Third Street. Why I was not taken to this school I do not exactly know. The reason may have been that just because it was a community school no tuition fees were charged. In fact the English name of the school was The Hebrew Free School. And so those who could afford to pay and those who, though they could not afford it, wanted to pay, sent their children to a private school or *cheder*. I was taken to such a school, conducted

## Rabbi Levinthal Continues the Fascinating Memoirs of his Boyhood

# REMINISCENCES OF A WORLD THAT HAS PASSED

By DR. ISRAEL H. LEVINTHAL

by a popular teacher, a Mr. Sheftelson. In keeping with the old tradition, my sainted mother, of blessed memory, brought me to the *cheder* when I was about six years old. The very first day of a child in the *cheder* was a most memorable one, and it must have made an indelible impression on the young mind. Before the child had a chance to accustom himself to his new surroundings, the teacher immediately initiated him into his studies. The teacher would show him the alphabet and mechanically make him repeat the sounds of the letters and the vowel points.

As the child succeeded in repeating a few of the letters, and while his eyes were glued on the page, the teacher would let fall a penny and some sweet cookies, informing the child that this was a gift dropped by a heavenly angel, rewarding him for his interest in his studies. I recall such a scene vividly, though I cannot vouch that this recollection is of my own initiation. But it happened so often—with the registration of each new pupil—that it seems as if I myself received those heavenly gifts.

The teacher was rather odd in appearance, resembling one of the Pickwickian characters. He was short and stout, with a big round head, without beard or mustache. Not that he shaved, but hair just did not grow on his face. The entire *cheder* consisted of one large room on the second floor of his home. He was the sole teacher, and he had a rather clever system. There were three or four rows of benches. Each row represented a group or a class. In the first row sat the youngest children, then came the next older group and finally the oldest boys. (The entire student body consisted of boys, since no one at that time thought it proper or necessary to send girls to a *cheder*.)

Mr. Sheftelson would teach one row, and the others would study their lesson. He would then proceed to the next row, and while he taught these, his eyes would

continually rove over the entire class, instantly spotting a pupil whose attention wandered. Usually he would sit at his desk while teaching and sip from a glass of milk and hot water, which his wife or dutiful daughter would continually bring to him.

In a conspicuous part of the front wall of the class-room there hung a leather strap which served as a constant warning to us. And the strap did not serve merely as an ornament. Many and many a time it would be used in a manner which of course would not be tolerated today. If a boy wilfully disobeyed an order, if he could not account for an unexcused absence, or for any reason which, in the judgment of the teacher, was deserving of punishment, he would be asked to step forward, lie down on the front bench, and while two older boys held him in that position, the strap began its work—without hindrance from the victim's pants. The strange thing to note is that seldom would the boys complain of this treatment to their parents. It was accepted as a norm in the process of education. And even if a boy did complain to his parents, he received no sympathy, and the usual retort of the parent being that if he was punished he undoubtedly deserved it.

But there were also times of unbounded joy in the *cheder*. The festival of Hanukkah was one such occasion. Weeks before the approach of the festival, the teacher would shop for toys which were to be presented to the pupils. The classroom was a veritable toy-shop, stuffed with sleds, police and firemen's suits, all sorts of games. The teacher would write the names of all the pupils on slips of paper and place them in a bowl. In another bowl he would place the slip on which he listed all the gifts. On Hanukkah, a party was arranged, at which the slips of both bowls were drawn, and the prizes were awarded according to the reading of

the slips. Everyone seemed satisfied and happy with whatever chance accorded to him, and the spirit of Hanukkah joy was an unforgettable one.

Despite the fact that the school session consisted of three hours, five days a week, I must confess that the amount of knowledge the boys acquired after studying several years was very elementary—a familiarity of the prayer book and the mechanical translation of certain sections of the Pentateuch. In fact, when I was about nine or ten years old, father transferred me to another *cheder*, conducted by a well-known teacher, a Mr. Hoffman, where the curriculum was more advanced. While beginners were admitted, these were very few, and most of the boys would study the Prophets and Psalms, the commentary of Rashi and even the beginnings of Talmud.

Mr. Hoffman was a handsome man, tall, with a fine dark brown beard, and possessing a rare capacity for making the pupil study. It was he who prepared me for Bar Mitzvah ceremony. He, too, was the sole teacher of his school, and the method of instruction was similar to that of Mr. Sheftelson. But whether the child learned much or little, the teachers of both schools somehow did succeed in instilling a love for the Jewish people and a reverence for our religious teachings and ideals. I recall one afternoon in Mr. Sheftelson's school when the entire class was gathered awaiting the entrance of the teacher. When he entered, even the youngest child could sense that he was deeply depressed. We missed the customary jovial greeting. When he took his seat he turned to the class and in a tone of sadness said: "Children, a great tragedy has befallen our people. The Rabbi of Kovno, Rabbi Isaac Elchanan, died!" In a few simple words, in Yiddish, the language of instruction, which all the boys understood, he told of the Rabbi's greatness and of his undisputed leadership of world Jewry.

I was then very young, about eight years, and though I and the other youngsters could not fully appreciate the meaning of the announcement, all of us nevertheless were made to feel that something terrible happened to our people and a peculiar sadness filled our hearts the rest of that day. I remember that when I came home I found father saddened by

the same news and he was rather pleased that our teacher had told us of the greatness of that loss.

In my high school years I no longer attended *cheder*, but was given instruction at home. I was fortunate in those years to study under three masterful pedagogues—Mr. Baruch Hanapolsky, who became the first principal of the Yeshivah Mishkan Israel, Mr. Hillel Malachovsky, one of the pioneers in publishing a fine children's Hebrew textbook for Bible study, and Mr. Joseph Doktorowitz, who at that time won fame because of the beautiful model of the ancient Temple in Jerusalem which he had constructed with remarkable skill, and which was often exhibited in Philadelphia and New York. One of the great joys of my life was that Mr. Malachovsky and Mr. Doktorowitz, who later made their homes in Brooklyn, were frequent worshippers at the Brooklyn Jewish Center and listening to the preaching of their former pupil. It is difficult to describe the tender feelings that were mine while preaching as

I faced these men, and when I received their warm congratulations, and frequent rich suggestions, after the service.

A few weeks after the death of the great Rabbi of Kovna, father announced that he would deliver a *hesped*, a eulogy of the deceased, on a certain evening in the Bnai Abraham Synagogue on Lombard near Fifth Street. It was his custom to offer such a *hesped* on the death of every outstanding rabbinic scholar. But here there was special reason—the Rabbi of Kovno gave father *semichab*, rabbinic ordination.

Young child that I was, I accompanied father to this memorial meeting. The synagogue was crowded long before the announced hour. The Jews of that day had only recently come to America. The name of Rabbi Isaac Elchanan, as well as the names of the other great spiritual leaders in the east-European lands, were familiar to all of these Jews. They knew of their greatness, and their death struck at their hearts as if someone very close

## TILLERS OF THE ISRAELI SOIL



In Israel the gun goes with the spade. This photograph of a group of Israeli farm workers shows graphically the spirit of the settlers who ride to work in the fields under guard but face the danger of Arab attack with cheerfulness as well as determination and courage.



and dear to them had passed away.

The *besped* in those days was altogether different from the formal eulogy of our time. Father first went into a learned discussion of the important role the scholarly leader played in Jewish life, the rabbinic evaluations of such a rabbinic loss, and then coming to the immediate subject of eulogy, he would begin in a most plaintive sing-song manner, to describe the depth of the loss. The entire congregation, men as well as women, would join in uncontrolled sobbing. As a climax, father would suddenly turn to the ark, unfold the ark cover, and, with the entire congregation standing, would plead to our Heavenly Father in that same plaintive voice, to spare the people another like loss, and to continue to bless them with spiritual and scholarly leadership.

Such a *besped* usually lasted about two hours, concluding with the Cantor's chanting of the *El Moleh Rachamim* prayer. While the congregants were exhausted because of the sobbing and the emotional strain, they nevertheless felt a peculiar satisfaction in having participated in a loving and reverent tribute to one whose services they appreciated so much. They did not hurry from the Synagogue; they wished to linger on and on, as if they could not sufficiently express their great sense of mourning. Alas, how rare is now that feeling of personal attachment to the spiritual and cultural giants of our day! Again I must state that while I have these definite impressions of father's *besped*, I cannot vouch that it was the *besped* for the Rabbi of Kovno that I have just described. Father was frequently called upon to deliver such *bespedim*, and it is possible that having heard him so often when I was older, I may have subconsciously associated these memories with that early event. And yet, the fact keeps repeating in my mind that it was just that important *besped* that I recall.

Since I am not recording these reminiscences in chronological sequence, I will return to my first Hebrew teacher, Mr. Sheftelson. Once during the year, he played an altogether different role. It was the custom for the leading laymen of the various congregations ministered by father to assemble in our home on the afternoon of Shemini Atzeret (the Festival of Conclusion following Sukkot) to

welcome in happy and joyous fashion the festival of Simhat Torah—the Rejoicing of the Torah. Long tables, laden with food, beer, wine and whisky, filled the large dining room, office and parlor.

At such a gathering it was permissible, nay, almost mandatory for even the most sedate and formal of Jews to get into the spirit of the day and to abandon themselves to the fullest measure of joy. They would dance around the tables, singing traditional melodies, exalting the glories of Torah. At every such celebration, Mr. Sheftelson was the leading entertainer. He would suddenly change character, wrap his head and face in a woman's shawl and impersonate an old woman as she read her *Taznab Urenah*, the popular Yiddish folk collection of Biblical tales and their simple interpretations which pious women loved to read on the Sabbath. It was more a caricature than a portrayal, and because his beardless face could be made to resemble a woman, his impersonation would cause unbounded laughter. And yet it is strange, and certainly true of the traditional Jewish character, that though there was merriment, and the strong drink had had its usual effect, the fun would suddenly stop, and all would turn to father with the request of "a word of Torah"—which was but another, and perhaps a more beautiful way, of asking him to deliver an address.

The spirit immediately changed; the address was not a venture into humor at all, but rather a serious dissertation on the importance of Torah in Jewish life and how the joy of Torah should really express itself. It was only after the address, to which the assembled guests listened with great attentiveness and admiration, that the entire company, with father at the head, proceeded, in gleeful fashion, to the synagogue, there to participate in the procession of the Torah scrolls and to give full expression once more to their great delight in the Torah.

While recollecting such joyous gatherings, my memories turn to a festive occasion which was annually celebrated by the Philadelphia Zionists. These were an enthusiastic group and they took advantage of every opportunity to instill a love for the Zionist ideal in the hearts of our people.

As the reader undoubtedly knows, our major festivals were all both of a religious

and national character. And so these Zionists succeeded in restoring and re-emphasizing the national aspect of holidays which retained in the diaspora a purely religious character. Such a festival—a minor one indeed—was Hoshanah Rabbah—the seventh day of Sukkot. According to a folk tradition, the final fate of man for the coming year is sealed on that day. Though the Day of Atonement is supposed to be the final day of reckoning, the people's mind fashioned this extra period to give the sinner one more chance to win God's favor.

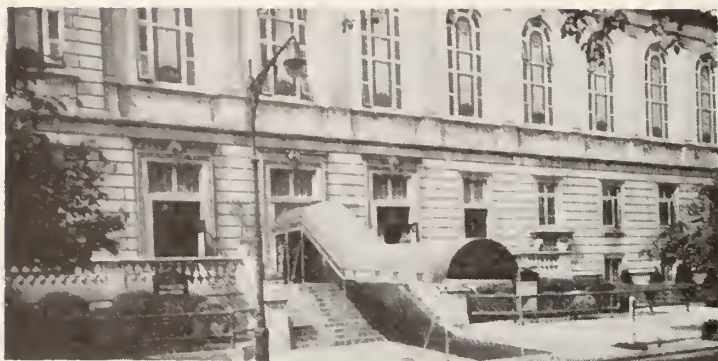
Thus the custom developed among pious Jews to remain awake the entire night to recite portions of the Bible and special penitential prayers; for the heavens were supposed to open that night so that the prayers could more easily penetrate the portals of the throne of Heavenly Justice.

The Zionists made use of this day of reckoning, and Hoshanah Rabbah eve was annually reserved for a Zionist gathering. Here, too, they would sit at tables, piled with fruit and goodies prepared by the wives of these Zionists, who, although not yet organized into a separate women's society, were so imbued with the Zionist ideal that they were always ready to do their share in furthering the cause. The people would assemble and begin the celebrations at a late hour, after ten o'clock, since they wished to continue the festivities till long after midnight.

Many of us youngsters, members of the "Aids of Zion," would also participate, and after the gathering disbanded about two in the morning, we would always resolve to stay awake the remainder of the night. We would take walks, stop in at the Horn and Hardart Automat, on Eighth and Chestnut Streets, for coffee, but finally, despite our good intentions, we had to give up and return to our homes for at least a few hours sleep.

This annual celebration had a tremendous influence in strengthening the Zionists' idealism and their dedication to the cause. They would look forward all year to this event, for they felt that on that night they acquired what the pious Jew achieved on the Sabbath, a *nesbama yeserab*, an additional soul, which granted them a double share of devotion to their people and to their people's old-new-land.

*Dr. Levinthal's memoirs will be continued in the next issue of the REVIEW.*



# NEWS OF THE CENTER

## HIGH HOLY DAY SERVICES

### MAIN SYNAGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday evening, September 5th, at 7:00 o'clock; on Thursday, evening, September 6th, at 7:00 o'clock, and on Thursday and Friday mornings, September 6th and 7th, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

#### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, September 14th, at 6:45 o'clock.

Yom Kippur services will begin on Saturday morning, September 15th, at 7:30 A.M. The Yizkor service will be held at 11:00 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

#### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted

by the Center Choir under the personal leadership of Mr. Sholom Secunda, Music Director of the Center.

### AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services in the Auditorium Wednesday and Thursday evenings, September 5th and 6th, at 7:00 P.M., and on Thursday and Friday mornings, September 6th and 7th, at 7:30 A.M. Rev. Max Hoeflich will officiate.

#### Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Kreitman will preach before the Neilah services.

#### Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Friday evening, September 14th, at 6:45 P.M.

Yom Kippur Services—Saturday, September 15th, will begin at 7:30 A.M. Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:30 A.M., Musaf services will start at 12 Noon, Minha services will be held at 4:15 P.M. The sermon will be delivered at 5:00 P.M. Neilah services will begin at 5:45 P.M.

### YOUTH CONGREGATIONS

#### Junior Congregation

The Rosh Hashanah services in the Junior Congregation will be held on Thursday and Friday, September 6th and 7th, at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, September 14th, at 6:45 P.M.

The services on Yom Kippur will be held Saturday morning, September 15th, at 10:00 A.M. and 3:30 P.M.

#### Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

#### Candle Lighting During High Holy Days

Candles will be lit on Wednesday and Thursday evenings, September 5th and 6th (Rosh Hashanah), at 7:03 P.M.

On Yom Kippur, Friday evening, September 14th, candles will be lit at 6:47 P.M.

#### Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, September 15th, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

#### Sabbath Services—Shabbat Shubah

Friday evening services at 6:00 P.M.

Kindling of candles 6:57 P.M.

Sabbath Services commence at 8:30 A.M. The Young Folks League will conduct the services.

Sidra or portion of the Torah—Haazinu. Deut. 31.1-52.

Haphtorah Readings: Prophets, Hosea 14.2-10; Micah 7.18-20.

Minha services at 6:00 P.M.



**Daily Services Week of Sept. 9th**

Morning services at 7:00 and 8:00 A.M.

Minha services at 7:05 P.M. followed by Maariv.

**Succoth Services**

Succoth services will be held in the Main Synagogue on Wednesday and Thursday evenings, September 19th and 20th, at 6:45 P.M.

The services on Thursday and Friday mornings, September 20th and 21st, will begin at 8:30 o'clock.

Rabbi Levinthal will speak at the services to be held on Thursday morning. The sermon on the second day will be preached by Rabbi Kreitman.

**Hoshanah Rabbah Services**

Hoshanah Rabbah services will be held Wednesday morning, September 26th, in the Main Synagogue at 7:00 o'clock.

**Concluding Succoth Services**

Shemini Atzeret services will begin on Wednesday evening, September 26th, at 6:50 o'clock. The services on Thursday morning, September 27th, will be held at 8:30 o'clock. Rabbi Kreitman will preach immediately after the memorial services.

The Simhat Torah services will be held on Thursday evening, September 27th, at 6:30 o'clock; and on Friday morning, September 28th, at 8:30 A.M.

Cantor Sauler will officiate and will be assisted by the Center choir led by Sholom Secunda during these holidays.

**SUCCOTH SERVICES FOR YOUTH CONGREGATIONS****Junior Congregation**

Services for the Succoth holidays will be held in the Junior Congregation on Thursday and Friday mornings, September 20th and 21st, at 10:00 A.M.

For the concluding days of the Succoth holiday the services will be held on Thursday and Friday mornings, September 27th and 28th, at 10:00 A.M.

All young people of the community are invited to attend.

**Children's Congregation**

Services in the Children's Congregation for the Succoth holiday will be held on Thursday and Friday mornings, September 20th and 21st, at 10:30 A.M. A special kiddush will be given in the

Succah following the services. Children under 11 years of age are cordially invited to attend.

For the concluding days, these services will be held on Thursday and Friday mornings, September 27th and 28th, at 10:30 A.M.

**Sabbath Services—Week of Sept. 21st**

Friday evening services at 6:00 P.M.

Kindling of candles at 6:35 P.M.

Sabbath Services at 8:30 A.M.

Minha services at 6:00 P.M.

**Sabbath Services—Week of Sept. 28th**

Friday evening services at 6:00 P.M.

Kindling of candles at 6:34 P.M.

Sabbath Services at 8:30 A.M.

Sidra or portion of the Torah—"Beresrit"—Genesis 1.1-6.8.

Haphtorah Readings: Prophets, Isaiah 42.5-43.10.

Minha services at 6:00 P.M.

**Daily Services**

Morning services at 7:00 and 8:00 A.M.

Minha services: Week of September 21st—6:40 P.M. Week of September 28th—6:30 P.M. Followed by Maariv.

**NEW YEAR GREETINGS TO MEMBERS**

ON THE eve of the Jewish New Year 5717, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5717 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Dr. Moses Spatt, *President*

Maurice Bernhardt, *1st Vice-Pres.*

Frank Schaeffer, *2nd Vice-Pres.*

Fred Kronish, *Treasurer*

Harry Blickstein, *Secretary*

Mrs. Henry Sandler,

Mrs. Bernard Mattikow,

*Recording Secys.*

Mrs. Fanny Buchman, *Social Secy.*

Mrs. Benj. H. Wisner, *Corr. Secy.*

**From the Center Staff**

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

David M. Gold,

*Executive Director.*

**Holiday Gym Schedule**

The Gym and Baths Department will be open on Wednesday, September 5th (Erev Rosh Hashonah), for men and boys from 1:00-4:00 P.M.; will be closed on Thursday and Friday, September 6th and 7th, for Rosh Hashonah and will reopen on Sunday morning, September 9th, at 10:00 A.M., for men.

The following week, on Friday, September 14th (Erev Yom Kippur) the Gym and Baths Department will be open for men and boys from 12 to 3 P.M.

The Gym and Baths will be open Wednesday, September 19th, for men and boys from 1:00-4:00 P.M.; will be closed on Thursday and Friday, September 20th and 21st, for Succoth and will reopen on Sunday morning, September 23rd, at 10:00 A.M., for men.

The following week the department will be open on Wednesday, September 26th, for men and boys from 1:00-4:00 P.M.; and will be closed on Thursday and Friday, September 27th and 28th; will reopen on Sunday morning, September 30th, at 10:00 A.M., for men.

**From the Sisterhood**

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5716 and hopes for an even more successful season in 5717.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Benjamin Markowe, *President*

Mrs. Abraham Meltzer,

Mrs. William Sauler.

*Vice-Presidents*

Mrs. Joseph Levy, Jr., *Treasurer*

Mrs. Harold Brown, *Fin. Secy.*

## ANNUAL MEETING, OCTOBER 25

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, October 25, 1956 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center

### OFFICERS

<i>President</i>	DR. MOSES SPATT	<i>2nd Vice-President</i>	FRANK SCHAEFFER
<i>1st Vice-President</i>	MAURICE BERNHARDT	<i>Treasurer</i>	FRED KRONISH
	<i>Secretary</i>		HARRY BLICKSTEIN

### MEMBERS OF THE BOARD OF TRUSTEES

(For a term of three years, 1956, 1957, 1958)

Moses Ginsberg	Max Herzfeld	Dr. Moses Spatt
Max Goldberg	Fred Kronish	David Spiegel
	Samuel Rottenberg	

### MEMBERS OF THE GOVERNING BOARD

Albert, Abe	Gross, Ira M.	Margolin, Akiba
Ballas, Max	Harrison, Emanuel	Markoff, Dr. S. T.
Beame, Abr. D.	Holtzmann, Howard	Markowe, Benj.
Becher, Harold	Horowitz, Irv. S.	Markowe, Mrs. Benj.
Beldock, Hon. Geo.	Hutt, Nathan	Martz, Benj.
Benjamin, Hon. A. D.	Jackman, J. J.	Meltzer, Abr.
Berman, Aaron	Jacobs, Gerald	Meyer, Lawrence
Bernhardt, Mrs. M.	Jaffe, Benj.	Michelman, Abr.
Blacher, Chas.	Joley, Albert	Miller, Dr. S. J.
Brief, Wm.	Kahn, Carl A.	Ostrow, Theo.
Bloomstein, Morris	Kalb, Harold	Palatnick, L. J.
Brown, Harold M.	Kaplan, Benj.	Pomerantz, S. L.
Buck, Bernard	Kaplan, Israel	Ratner, A. E.
Burros, Elias	Karlin, Martin	Reiner, Milton
Caplow, Samuel	Kaufmann, Leo	Riffman, Elmer
Chasin, Stanley	Klinghoffer, M.	Rosenfeld, M. J.
Cohen, Emanuel	Klinghoffer, Mrs. M.	Rubenstein, Chas.
Cohen, Dr. Irv. L.	Kopp, Alexander	Rubin, Irvin I.
Cooper, Harry	Kozinn, Maurice	Schaeffer, Mrs. F.
Doner, Jacob S.	Kramer, Israel	Scheinberg, Jos.
Epstein, Mrs. M. R.	Kramer, Louis	Schiff, Lawrence
Feiden, Hon. M. T.	Kushner, Julius	Schiff, Dr. M.
Freedman, Phil.	Kushner, Mrs. J.	Schwartzwald, Hon.
Friedberg, Nath'l	Levenson, Dr. S. M.	Seril, Abr.
Gaba, Herman	Levine, Herbert	Siegel, Hon. Wm.
Gartenberg, Sam'l	Levine, Morris B.	Slepian, A. W.
Gluckstein, I. I.	Levine, Mrs. M. B.	Spatt, Milton E.
Goldfein, Dr. M.	Levy, Abraham	Stark, Abe
Goldsmith, Herman	Levy, Jos., Jr.	Steingut, Stan.
Goody, Chas.	Levy, Mrs. M. M.	Wisner, Benj. H.
Gottlieb, Irv. J.	Lindenbaum, Abr.	Zirn, Abr. H.
Greenspan, Irv.	Lowenfeld, Isador	Zirn, Samuel
	Lowenfeld, Mrs. I.	Zucker, Harry

### NOMINATING COMMITTEE

Nathan D. Shapiro, *Chairman*

Morris Bloomstein	Edward Isaacs	Mrs. I. Lowenfeld
William Brief	Alexander Kopp	Benjamin Markowe
Emanuel Harrison		Jack Sterman

WE TAKE pleasure in announcing the marriage of Miss Joyce Krimsky, daughter of Mr. and Mrs. Joseph Jesse Krimsky, to our rabbi, Dr. Benjamin Kreitman, son of Mrs. Jacob Kreitman and the late Reverend Jacob Kreitman. The ceremony was performed Tuesday, August 7, at the Jewish Theological Seminary, where Dr. Kreitman had been ordained rabbi and received the degree of Doctor of Hebrew Literature.

Dr. and Mrs. Kreitman will reside at 486 Brooklyn Avenue, Brooklyn.

### Open Meeting of Nominating Committee Sept. 11

The Nominating Committee will hold its open meeting on Tuesday evening, September 11th, at 8 o'clock. Members of the Center are invited to attend this meeting for the purpose of making suggestions to this committee.

### Sabbath Services, Sept. 1st

Dr. Benjamin Kreitman will preach the sermon at the services on Sabbath morning, September 1st.

### Personals

Mr. Harold M. Jacobs of 1316 President Street has been elected President of the Crown Heights Yeshiva for the fifth consecutive term.

Mr. Theodore D. Mann, son of Mr. and Mrs. Martin M. Goldman of 763 Eastern Parkway, is the producer of the Circle in the Square Theatre.

Sandor Rosenberg, son of Mr. and Mrs. Abraham Rosenberg of 250 Crown Street, was graduated from the College of the City of New York with a Bachelor of Business Administration degree.

### Condolences

We extend our most heartfelt expressions of sympathy and condolence to:

Mrs. Elsie Barad of our Women's Gym Department, on the loss of her beloved mother on July 27th.

Mrs. Richard Blick of 710 Montgomery Street on the loss of her beloved mother, Ida Alper, on June 30th.

Mr. Louis Daum of 32 East Beech Street, Long Beach, L. I., on the demise of his beloved mother on July 25th.

Mr. Philip A. Levin of 60 Plaza Street on the loss of his beloved brother, Hyman, on August 19th.

Mr. Abraham P. Puchkoff of 3101 Avenue I and Mr. Theodore H. Puchkoff of 745 Troy Avenue on the passing of their beloved mother.



# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*After a relaxing summer, I am certain we shall all return with renewed vigor and rededication to the principles of our traditional heritage.*

*As we approach the coming New Year we pray for faith, courage and vision for the days ahead. We shall endeavor to use this Rosh Hashonah and Yom Kippur as a springboard from which to immerse ourselves in more Jewish activities, in more intensive ethical and moral living in our personal lives and in the community as a whole.*

*May each one of us indicate our revitalized and recreated spirit by pledging to continue to provide significant contributions to our Center and our Sisterhood.*

*L'Shono Tovo Tikosevu.*

MOLLY MARKOWE, President.

## Sisterhood's General Meeting

The final General Meeting of the season, held on Monday evening, June 11, brought forth a large gathering of members, their husbands and friends, to witness a splendid presentation, to enjoy the singing of a charming performer, and to participate in an all-absorbing program. An inspiring prayer delivered by Mrs. Harold Brown, and the singing of the Anthems led by Cantor William Sauler, preceded many important announcements. Mrs. Isador Lowenfeld, chairman of the Nominating Committee, read the new slate of officers and Executive Board members, all of whom will be installed at our first meeting in the fall. Our president, Mrs. Markowe, then introduced the program of the evening, the play entitled "The Survival," performed by the Aviva Group of Hadassah. By some happy circumstance, many of the "actresses" were members of our Sisterhood as well, and we wish to acclaim the following for their outstanding performances: Mrs. M. Robert Epstein, as the narrator, and Mrs. Wm. Sauler, Mrs. Irving Gottlieb, Mrs. Tobias Glovinsky and Miss Janet Epstein. As a postlude to the play, which had for its theme the Youth Aliyah movement, an appeal for

U.J.A. was made by Mrs. Epstein, resulting in additional funds raised for this very worthy and urgent cause.

Our guest artist, Mrs. Isobel Walters, gave a sparkling rendition of several well known selections, and the evening's program concluded with delightful refreshments.

We look forward to the new season with keen anticipation and enthusiasm, and with the hope that all our members and friends have had a happy, healthy summer's vacation.

## National Women's League Convention

The Biennial Convention of the National Women's League of the United Synagogue, our parent organization, will be held at the Concord Hotel, Kiamasha, N. Y., from November 11th to the 14th. An agenda of seminars, workshops, exhibits, and addresses by prominent leaders in Jewish life promises a most inspiring and stimulating Convention. Because of the Concord's proximity to the city, we know that many Sisterhood women will want to attend the Convention. Please communicate with Mrs. Benj. Markowe, PR. 2-1287, for further details.

## Closing Executive Board Meeting

Our closing Board meeting, held on Wednesday, June 13th, proved to be a gala event. We were all invited to be the luncheon guests of our president, Mrs. Markowe, who tendered this luncheon in honor of her daughter's recent marriage. Following the meaningful invocation delivered by Mrs. Julius Kushner, we were served a delicious repast prepared under the supervision of our two vice-presidents, Mrs. Abr. Meltzer and Mrs. Wm. Sauler, and the chairman of our Hostess Committee, Mrs. Chas. Marks. Reports from various chairmen was the next order of business; these reports were given by Mrs. Fred Zimmerman, chairman of the U.J.A. Committee, Mrs. Joseph Krinsky, for the "Golden Age" group, and Mrs. Jos. Levy, Jr., treasurer, who gave us a financial report. Newly-elected members of the

Board were introduced, after which many plans and projects for the coming season were discussed.

It was a time of gift-giving, as well as leave-taking. Among the recipients of our tokens of affection and esteem were Mrs. Ira Gluckstein, who retired as Recording Secretary after serving faithfully in that capacity for many years. In recognition of her manifold services performed in all Sisterhood projects, she was presented with a beautiful Israeli plate; and, in tribute to her many years as president of our Sisterhood in its early stages, Mrs. Joseph Horowitz was presented with a President's Pin.

After bestowing these well-merited gifts, Mrs. Markowe was, in turn, given a gift for her newly-married daughter, Shella Nan. This gift, a pair of Israeli candlesticks, was presented by Mrs. Isador Lowenfeld on behalf of the Executive Board.

We were honored by the presence of Rabbi Benjamin Kreitman who, in his brief remarks, acclaimed Sisterhood for its outstanding achievements. He also expressed his admiration for the fine spirit of friendship and camaraderie that exists among Sisterhood members—it is this spirit which is the underlying factor in the success of all our activities.

An announcement was made of our forthcoming annual Mother-Daughter Luncheon to be held on Wednesday, October 31st, and tickets were distributed for this event.

After the motion for adjournment was passed, members bade each other farewell and looked forward to a well-deserved vacation of rest and relaxation until the Board reconvenes in the fall.

## Excerpts of Correspondence

From the National Ramah Commission of the United Synagogue:

"We are in receipt of a check in the sum of \$100, presented by your Sisterhood, to be awarded as a partial scholarship to one of our campers. May I take this opportunity to thank you and the members of the Sisterhood for their generous contribution and for their interest and efforts on behalf of Ramah. We hope that the Ramah movement will be of continued interest to your community in the future.

(signed) M. Bernard Resnikoff,  
National Director"

It was also our privilege to award five scholarships, in the sum of \$500.00, to the Hebrew School of our Center, to be used for furthering the Hebrew education of deserving students.

#### Mother-Daughter Luncheon

This year we shall commemorate the Twentieth Anniversary Mother-Daughter Luncheon and Fashion Show on Wednesday, October 31st, at our Center. Mrs. William Sauler, chairman, and her co-chairman, Mrs. Benjamin Wisner, are already planning to make this event more glamorous and more successful than all preceding ones. Please ease their burden by making reservations at your earliest opportunity. Mrs. Sauler can be reached at PR 8-0416; and Mrs. Wisner at PR 3-6973. Subscription to the luncheon, \$6.75, including all gratuities and beautiful door prizes.

#### Cheer Fund

Mrs. Fanny Buchman, Chairman, reports the following donations:

In honor of Mrs. Markowe's daughter's marriage: Mr. and Mrs. Julius Kushner; Dr. and Mrs. Moses Spatt.

In honor of their son George's graduation from college: Mr. and Mrs. Joseph Levy, Jr.

In gratitude for her husband's recovery: Mrs. Isaac Wiener.

In honor of all their "simchas"—their daughter Tobia's marriage and their daughter Marian's graduation: Mr. and Mrs. Harold Brown.

In honor of her grandson's graduation: Mrs. Samuel Katz.

In honor of Sisterhood: Miss Clara Jonafsky.

In memory of Rabbi A. J. Lerman's father: Mr. and Mrs. Benjamin Levitt.

#### Calendar of Events

Tues., Sept. 18: Executive Board Meeting and Luncheon—12:00 Noon.

Wed., Oct. 3: Opening General Meeting and Installation—8:15 P.M.

Mon., Oct. 15: Executive Board Meeting—10:30 A.M. General Meeting—1:00 P.M.

Wed., Oct. 31: Mother-Daughter Luncheon and Fashion Show.

## YOUNG FOLKS LEAGUE

**S**UMMER went fast, but for the Young Folks League, it was a full one. The policy of rooftop meetings every week, instead of every other week as in the past, met with mixed results, mostly good. There was more of a feeling of continuity, although many familiar faces were missing each week because of vacations. On August 1st, a change of pace was introduced via a night party at Plum Beach.

The Yom Kippur night dance is here, the big kickoff to another fall season. Ike Gross, our past president, will be honored at a brunch (see calendar) which will undoubtedly be jammed, since Ike is one of our most popular members.

In the near future, all of you will receive a list containing the members of the Executive Board and the chairmen of the various committees. Unless you participate in committees you'll always remain an outsider at the Center. There's not that much work involved, and lots of fun, so call the chairman of the committee of your choice and get to know your fellow (and girl) members.

This is the time to get your friends to join BJC. We are at the threshold

of a fabulous season, with the strongest membership in the country. Maintaining our rigid policy, which has kept the membership at the highest level, no one who is not a member will be permitted into a meeting without an invitation. To get the invitation, leave a note at the desk, call the Center, or call me.

I want to take this opportunity to extend to all our members best wishes for a happy and healthy New Year.

#### Calendar

Sat., Sept. 22, 29, Oct. 6, 13, 20, 27, Nov. 3, 10, 17, 24, Dec. 1, 8, 15, 22, 29—Attend Sabbath services and meet the members of our congregation by being present in YFL row.

Sun., Sept. 23—A gala Brunch, honoring past president Ira "Ike" Gross. Lox, bagel, oratory, and loads of fun.

Wed., Sept. 26—Regular meeting—Orientation night—The big kickoff to the season.

Wed., Oct. 3—Regular meeting—Match your steps to the champs at Champagne nite—famous dancers—everyone gets in the act.

MORRIS J. BLOOMSTEIN,  
*President.*

## YOUNG MARRIED GROUP

**A**S A new season approaches and we prepare for a year of activity, we wonder why so many of you have not been "Regulars" in attendance at our meetings. We realize, of course, that all of you must have your own personal problems, such as baby-sitters, business commitments, and lack of transportation. Though we are in no position to provide limousine service, or a registered nurse as a baby-sitter, we might give you some good advice, and we are convinced that with a little thought on your part, you can find a way to attend at least some of our meetings.

The thought occurs to us, that possibly the incentive is not great enough, that our meetings may not necessarily interest you. To that we have only one reply: The social portion of our pro-

gram is naturally of interest to all, but how can we give you program material of interest if you are never present to tell us what type of program you would enjoy?

Since this is a new season, a new year, a new administration, we would like it to become a new "Young Married Group," a group of sociability and activity. So won't you make an attempt to help us?

Watch for the dates of our forthcoming meetings, and try your best to attend.

On behalf of the officers and Executive Board of the Young Married Group I want to extend greetings to the Center membership for a happy and healthy New Year.

HERBERT S. LEVINE,  
*President.*

## YOM KIPPUR 5 7 1 7

We appeal to you to contribute generously to our Kol Nidre Fund. This Fund is used to sustain and to advance the work of the Center, particularly in the field of Jewish education among the young and old of our community.

Please send your check, made payable to the Brooklyn Jewish Center.



## JUNIOR LEAGUE

**T**HE Junior League has had a busy and exciting summer. For the second consecutive year its members have chosen to participate in planned activities appropriate for the season. They held beach parties, picnics, boat rides and hikes. In addition, they met for dancing on the roof of the Center on Wednesday evenings together with the Young Folks League.

The executive committee of the Junior League has completed the entire program for the year ahead, and copies have been distributed to the membership. The first meeting of the season will be held on Thursday evening, September 13, at 8:30 P.M. The session will take the form of a reunion and rally, and will also contain elements relating to the High Holy Days and the Sukkot holiday.

Because of the holidays, there will not be another meeting of the Junior League until October 4, at which time the program calls for square dance instruction by a professional caller. Also planned for October are a game night and an Israeli film festival.

The Junior League is the Center's special college age group. It meets on Thursday evenings and sponsors interest groups that gather throughout the week. The dues are very nominal, and applicants need not necessarily be Center members. The group is affiliated with the Young People's League of the United Synagogue of America and proudly holds the trophy for being the best all-around group in the country.

Mr. Hyman Brickman, Supervisor of Youth Activities, is personally in charge.

## Youth Activities

**W**E ARE pleased to announce that the youth activities program will get under way for the season on Saturday evening, September 22nd. At that time each of the two divisions—intermediate and senior—will have a reunion rally and dance. There will be band music, dance contests and other features specially planned to inaugurate an eventful and exciting year.

Admission to the dance will be free to all those showing their new membership cards. Others will pay 50¢.

On September 29th regular club ses-

sions will be held, preceded by gymnasium and pool for the boys. The girls will use the gymnasium and pool on October 6th, and thereafter on the first Saturday night of each month.

Registration for youth activities took place in the spring and is now *closed*, with the exception of certain categories in the younger groups and teen-age boys. Those desirous of discussing or completing registration may see Mr. Brickman, Supervisor of Youth Activities, on the following evenings at 8 o'clock: Thursday, September 8, and Tuesday, September 13.

## Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. George Altman of 763 Eastern Parkway on the engagement of their son, Lloyd T., to Miss Ina Resnick.

Mr. and Mrs. Barney Berke of 1394 President Street on the marriage of their son, Dr. Joseph Berke, to Miss Virginia Luckower on July 22nd.

Dr. Jack Cholodenk of 1206 East 18th Street on his marriage to Miss Bertha Shimken on July 22nd.

Dr. and Mrs. Julius M. Dan of 1362 President Street on the marriage of their son, Abraham, to Miss Barbara Shapiro on August 7th.

Dr. and Mrs. Max Dannenberg of 1349 President Street on the birth of a son,

Jay Kenneth, to their children Dr. and Mrs. Irving M. Katz on July 10th.

Mr. Armand Drexler of 1282 Carroll Street on his marriage to Miss Rita Golding on July 19th.

Mr. and Mrs. Bernard Fischbach of 8801 Avenue A on the betrothal of their son, Leonard, to Miss Myrna Goldstein. June 17th.

Mr. and Mrs. Harry Freedman of 135 Eastern Parkway on the engagement of their son, Jerome, to Miss Suzanne Lee Lubetkin.

Mr. and Mrs. Joseph L. Greenberg of 164 Hastings Street, Manhattan Beach, on the marriage of their daughter Sondra Rita, to Mr. Sidney E. Kestenbaum on June 17th.

Mr. Robert B. Hyatt of 12 Crown Street on his marriage to Miss Hannah Grace Malter on June 22nd.

Mr. Sol Horowitz of 1045 St. Johns Place on the marriage of his granddaughter, Louise Cohan, to Mr. Irwin Goldbloom on June 24th.

Mr. and Mrs. Stanley Kotimsky of 84-20 Avon, Jamaica Estates, L. I., on the birth of a son, Richard Alan, on August 6th. Congratulations are also extended to the grandparents, Mr. and Mrs. Louis Kotimsky.

Mr. Herbert S. Levine, President of our Young Married Group, and Mrs. Levine of 1049 Montgomery Street, on the birth of a son, Marc Alan, on August 15th.

Mr. and Mrs. Benjamin Z. Levitt of 30 Ocean Parkway on the engagement of their daughter, Ann Joy, to Mr. Charles M. Newton.

Mrs. Claire Mitrani of the Granada Hotel on the birth of a daughter to her children, Mr. and Mrs. Harold Mitrani on July 30th.

Mr. and Mrs. Joseph Morris of 1395 President Street on the marriage of their son, Leonard Arnold, to Miss Carol Ellen Mitchell on July 29th.

Mr. and Mrs. Nathan Sorscher of 542 Crown Street on the birth of a son, Stuart Bert, to their children Mr. and Mrs. Harry Panish on July 6th.

Mr. and Mrs. Murray R. Sprung of 12 East 52nd Street on the marriage of their daughter, Barbara Frances, to Mr. Robert E. Rappaport of our Young Folks League, at the Center on June 24th.

Mr. and Mrs. Irving Steinberg of 1319 President Street on the birth of a daughter, Stephanie, to their children, Mr. and Mrs. Herbert Lindner, on July 16th.

## Hebrew School to Resume Classes

Three-day-a-week School will open Sunday morning, September 9th.

Two-day-a-week School will commence Thursday afternoon, September 13th.

Grade 6: Two-day-a-week — starts Sunday morning, September 16th.

Grade 5-1: Two-day-a-week — opens Monday, September 17th.

Grade 5-2: Two-day-a-week — commences Tuesday, September 18th.

One-day-a-week Primary and the High School will start on Sunday morning, September 23rd.

New pupils will be notified by mail when to report. Parents are urged to register their children now.

# ROSH HASHONAH GREETINGS

*Mr. and Mrs. David Borger*

1039a President Street

extend New Year Greetings to  
their relatives and friends

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*A Happy New Year*

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*Mr. and Mrs. Moses Ginsberg*

AND FAMILY

extend their best wishes for a Happy New Year  
to all the Officers, Trustees, Directors and  
members of the Center, as well as to  
their friends and relatives



*Dr. and Mrs. Moses Spatt*

AND FAMILY

505 Eastern Parkway

extend their New Year greetings to all members of the  
Center, their relatives and friends.

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לשנה טובה תכתבו

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DR. and MRS.

MAX DANNENBERG

AND FAMILY

1349 President Street

MR. and MRS.

HENRY H. GROSS

751 St. Marks Avenue

MR. and MRS.

JULIUS KUSHNER & SONS

798 Montgomery Street

MR. and MRS.

PHILIP A. LEVIN

AND FAMILY

60 Plaza Street

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*A Happy New Year*

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MR. and MRS.

ABRAHAM LEVY

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**In Memoriam**

We announce with deep regret the  
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 Center, N. Y., on June 24, 1956.

The Brooklyn Jewish Center extends  
 its most heartfelt sympathy and con-  
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 bereavement.

The Brooklyn Jewish Center announces  
 with mournful sorrow the demise of its  
 member

**Dr. Jacob Krieger**

of 724 Eastern Parkway, on June 25,  
 1956.

We extend heartfelt condolences to the  
 bereaved family and relatives.

We regretfully announce the loss of

**Mrs. Robert Krauss**

of 134-04 Beach Channel Drive, Belle  
 Harbor, L. I., on July 13, 1956.

The Center extends its sympathy and  
 condolences to the family and relatives  
 in their time of sorrow.

We sorrowfully announce the demise of

**Mrs. Nathan H. Adler**

one of our earlier members of 1269  
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